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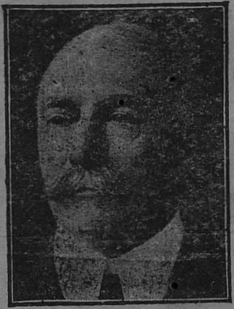
The Great youth preserver

By Dr. O. S. Marden, F. I. A. Sc.



IN ANSWER to the question, "Why do we grow old?" a French writer gives these three resons: "We do not get enough physical exercise in the open air; we are poisoned by microbes which the phago cytes have not succeeded in destroying, and we are depressed by fear of death."

Of the three reasons it will be noted that he gives the place of first importance to lack of exercise; and he is right. There is nothing else which can take the place of physical activity as a preserver of youth and energy.

Next to air and food in the human economy, comes healthful exercise. We may have plenty of fresh air, and a proper allowance of the right kind of food, and yet, without daily exercise, these will not avail to keep the body in good condition, or to retard the old age processes.

There is a mistaken conviction among most people getting along in years that they are reaching, the period of diminishing returns, that the fires of ambition are beginning to cool down, that their energies are on the decline, that they are growing less and less fit for the activities of life. They think they must take things easier and make way for those who are younger, more energetic, and more active, and so they begin to slide along the line of least resistance. They succumb to the habitual disinclination to take exercise or to move about whenever they can avoid it. In other words, they begin to ..take in sail" to stop growing, stop progressing, just because they have reached a certain age.

As a result of their slowing down methods their organs become sluggish, the tissue cells are less able to resist their enemies, less able to through off the great amount of poison which accumulates in the system because of the lessened activity and the diminished resisting power of the body generally. The larger part of their brain cells, nerve cells, muscles, go out of business years before they should, and they age rapidly; they fall victims to senile laziness.

Most people are naturally lazy and if not spurred by ambition, the necessity of earning a living, they would be as inctive as the semi-civilized tribes of the extreme troics. It is so much easier to sit around the house; to read and to mull than to get out in the active current of life that many people, even when comparatively young, rapidly succumb to this unfortunate inertia and form habits of inactivity which seriously affect their health.

Activity is the fundamental law of life. Inertia is death. This does not mean that elderly people should go out and hustle just as they did in their younger days, or that they should lead just as strenuous a life as formerly. It simply means that a reasonable amount of exercise and mental activity, are absolutely imperative to normal health. "Use or lose" is Nature's law, whether in regard to brain cells, or those which preside over the succss qualities, such as industry, push, initiative. Nature always takes away from us that which we do not use. She alows us to retain only that which we keep in active exercise. Put your arm in a sling for months and much of the muscular tissue will be absorbed and carried away. Put your brain in the sling of idleness and inactivity and the brain cells will shrivel, the faculties will degenerate almost to imbecility. The greatest physical and mental giant in the world would deteriorate to a pygmy

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in a few years of mental and physical inactivity.

No matter how many years you may have lived do not be afraid of being a boy or girl again in spirit. Most people who are getting in years take life too seriously. After a man lets the boy in him shrivel and die out for the wand of cultivating he will age very rapidly. It is the boy in you that loves the good joke and is always ready for wholesome fun and play.

People getting along in years should have a lot of fun, and more play, and a wholesome recreation. If you wish to remain young keep much with young people, play and romp with children just as much as you can; it is wonderfully rejuvenating. Put yourself in their place, try to think as they think. Join in their sports; children love to play with elderly people, and it will do you a lot of good.

Even if you feel your joints stiffening a bit and you can't go as nimbly as your sons and daughters keep just as active as you can. Be sure and keep in touch with young life. Do not strangle your fun-loving, play-loving propensity. It is your salvation.

If you are getting along in years you should take a great deal of exercise, not as strenuous as when you were young, but walk a great deal out of doors and especially in the country, taking deep breaths of pure air. Activity is necessary to life. It is infinitely better for you to be out of doors much of the time, keeping busy and happy than to sit about the bouse waiting for the end.

If you are inactive there is great danger of becoming morbid, or of losing your mentality. Active brain cells do not shrivel or become senile, nor do exercised muscles become flabby and weak so quickly as do the inactive.

The mental attitude, the way we face life, has everything to do with early senility, premature age. If you allow yourself to think that you are growing old, and that you will probably pass out about the same time as your father or mother did, this mental conviction will tend to strangle the life processes and bring about the dissolution which you fear.

There are many instances on record of people who believe that the cessation of their activities is an imperative condition to those getting along in years and become house-bound, chair-bound, and in some cases bedridden many years before they died. Many of these people do not suffer; they have no special disease, but they simply drop their usual activities, cease to exercise brain and muscle and they pay the penalty Nature exacts for the abuse or nonuse of her gifts.

If a prize race horse were to be kept in a stall for months, even though it had plenty to eat and drink, its muscles would become so deteriorated that the animal would not only be incapable of speed or endurance, but its spirit and courage would also decline, and it would become generally demoralized. The same thing is true of a human being. Activity is life; inactivity is death to muscle, to faculty, and to ambition. House-ridden, chair-ridden, bed-riddena people are often slaves of inertia, the victims of senile laziness because of their conviction that they must slow down and slacken their activities.

A man quite advanced in years was asked how he retained his agility and youthful appearance in spite of his age. He said that he had been the principal of a high school for over thirty years; that he loved to enter into the life and sports of the young people, and to be one of them in their ambitions and interests. This, he said, had kept his mind centered on youth, progress, and abounding life; and his muscles supple in joining in the games and exercises of the youngsters.

Participation in the sports and general exereises of young people would not, of courese, be possible for all elderly people, for a great deal depends upon the habits of a lifetime or more. For a man who had led a sedentary life up to the age of fifty, who never played golf or football, or indulged in any vigorous outdoor exercise, to change his habits then and begin to join in violent games or exercise would be suicidal.

The point is: don't drop your youthful habits and exercises after you have reached the age of forty, fifty, sixty, or seventy because you think you must; that you are "too old for that sort of thing now"; that "it is undignified for one of your years to indulge in such youthful antics." Nonsense! Don't measure your acts by your years. Age does not consist in the number of our years, but in our feelings, our attitude towards life. Don't hesitate, if you feel like it, to turn a somersault at eighty,

"Aber Liebe Richard," exelaimed Frau Wagner on entering the room where she expected to find her famous husband working. She found him standing in

his head on an ottoman. The great composer, assuming his natural position, explained that he was not inasne, but was merely proving to his friend Ferdinand that he was still young. Edward Weston, at seventyfive walked clear across this continent, from the Atlantic to the Pacific.

Elderly people should not only take especial pains to get plenty of exercise, but they should exercise the different parts of the body by different movements to preserve the elasticity of the whole, to keep it supple, to avoid stiff joints. They can thus prevent premature hardening of the muscles and other tissues.

I know of a man whose heart was so weak that he could ride a bicycle only a very short distance and on the level road, who by gradually exercising in riding up-grade a little more and more each day, in a comparatively short time so strengthened his heart muscles, that he is now riding all about the country and uphill without any physical distresss.

But this method of improving the muscles of the heart and increasing its strength by climbing hills and mountains which is often recommended, must be followed with the greatest care in order to avoid any sudden wrenching of the organ or its muscles. It is poistively dangerous for people with weak hearts to hurry upstairs or uphill or to run for trains.

We often hear of people dropping dead on hurrying for a car, or a train or running upstairs. There is no emergency so great that it is necessary to endanger one's life in this way. It is infinitely better to wait for aaother train, or even to be late for an appointment, than to overstretch or rupture the heart muscles or dilate them by straining so that they cnnot regain their tenacity and elasticity

Nature has many ways of notifying us of trouble. She shows us her danger signals everywhere. If we do not heed them we pay the penalty. The moment one feels discomfort from rapid palpitation of the heart, he should stop until it passes away, until the heart beats are normal.

It is a much more serious thing for elderly people to over-exercise, to take tedious journeys, and utterly deplete their strength than it is for young peeple. The latter suffer little if any ill effects, and at the worst they are only temporary, because of their greater reserve and their rapid recuperative power.

But the chief reason why young men can endure greater hardships than older men in climbing mountains, marching in armies, in all sorts of strenuous exercise is because of the greater strain their hearts can stand.

In other words, the older heart cannot pump the blood with its one-time youthful vigor, and there is a consequent drawing up of blood which it cannot take care of during over-exertion, as when hurrying, climbing, or violently exercising in any way. The heart is unable to pump the blood into the arteries when it is sent hurrying through the veins.

Some ambitious people who are getting along in years, who have led a very active life, are apt to over-exert themselves. They do not realize that they cannot stand what they once could, that they have not the same power of endurance they had at twenty or thirty. They make the mistake of trying to keep up the pace with younger men. They try to do everything that they do, because they do not like to have poeple think that they have passed their merridian. Vanity, not common sense, is their guide, and in trying to prove to people that they still have the superabundant vigor of youth they are very apt to overdo.

As a general rule it is safe for those getting on in years to avoid all unnecessary strain upon the circulation, such as that involved by walking fast uphill, or for a train. These strains are dangerous because of the lessening vigor of the walls of the blood vessels and sometimes the muscular walls of the heart. Also the kidneys, the lungs, and the digestive organs naturally are not so strong at sixty or seventy as they were at twenty. The blood vessles in the heart are the most liable to weaken in advancing years.

Moderation in all things, the avoidance of extremes, is an excellent rule at all ages. The great thing for elderly people is to keep the muscles flexible, to prevent the premature hardening and stiffening of the different tissues of the body; to retard this process by rational care as to one's exercise and other methods of living in order to keep young just as long possible. To overdo in any respect is as bad as to make no effort at all.

One of the first indications of physical decline is the loss of tonicity, of vigor, and the softening of the muscles, especially in the arms and legs. The leg muscles which in men in the prime of life are like whipcords, in advancing years tend to gradually soften and lose much of their power of endurance.

There is a general deterioration in the nervous tissues; the nerve cells are not so sensitive; they do not respond to stimulus as in youth, and are more easily fatigued. There is a letting down all along the line, as in the tendency of the organs and the abdominal walls to sag and droop. The old muscles tend to become like the old bows of the Indians which have been strung up a long time. Even the wooden fiber loses its elasticity, its springiness.

When this general physical decline begins there is often a corresponding decline with many persons in the mental faculties. They are not so keen, so sharp, so quick to grasp; the perceptions are slower; ideas do not come so quickly; the ambition wanes; there is not the former mental zest; the enthusiasm has lost the effervescence of youth; there is not quite the same life motive; the prospects are not so enticing, life is not quite so alluring as in earlier years.

Now, there is nothing more effective for the average man and woman in warding off this senile decline, and in keeping the mental faculties alert, than exercise out of doors. In advancing years the tissue cells are not so energetic; they have less resisting power, and in order to keep them, and the blood and other secretions clear of poisonous products, caused by bodily combustion, a great deal of active exercise is required. The muscular system demands activity. If the demand is not supplied the circulation grows stagnant, the cells become overloaded which nutrition with they cannot get rid of, the blood heavy, the brain muddy and muddled; all of the life processes deteriorate. The lack of exercise materially lessens the oxygenation of the tissues. This in turn, very seriously retards the circulation and the whole life processes slow down until the individual becomes the victim of senile inertia, senile laziness and merely exists. He does not really live, except in a constantly lessening number of cells which are kept active. There are multitudes of pepole, more especilly men, who have become such slaves of senile laziness that they can scarcely move about.

Frequent massage is very helpful in retarding the stiffening of the muscles and the hardening of the external tissues. Massaging of the neck muscles and the head muscles has been found to materially aid defective hearing and even defective eyesight. It also tends to quicken the mental processes, and as is well known, tardy, slow cerebration tends to diminish brain circulation, and is one of the indications of the aging processes. In other words, general massage of the body is very beneficial for elderly people. It retards loss of hearing, dimness of vision and other symptoms of declining powers.

The care of the skin is also very important. Instead of too much bathing, which is weakening for elderly people, except those with robust constitutions and a good stock of vitality, it is better to stimulate the skin by a great deal of friction. A vigorous rubbing with flesh mittens, made of toweling or material which is not too hard, on rising in the morning and before retiring at night is very beneficial. The skin tends to become hard and dry in old people, and it is well occasionally to feed it with some kind of oil, preferably olive oil, right after a hot bath. Some use cocoa butter instead of oil.

While all these things help very materially in prolonging mental and physical activity, nothing can take the place of pleasant out-door exercise as a rejuvenator.

"Grow younger as you grow older by cultivating a moderate love of good, healthful, honest sport," is sound advice. Walking, riding, rowing, playing golf, tennis, or croquet, or any other mild form of exercise in the open air, keeps the muscles supple and prevents the joints from stiffening, fills the lungs with life-giving oxygen, and keeps the blood from becoming sluggish or the liver torpid. In short, it is exercise that keeps the body in tune and "up to concert pitch," just as exercise keeps the voice or a musical instrument in perfect tone.

All light is vibratory; all sound is vibratory; all thought is vibratory and all health is vibratory. There is no dynamo in the world more powerful for its purpose than is the human dynamo for the purpose for which the Creator designed it. "Let down your buckets."

The solar plexus is stimulated and controlled by the vibratory force of the diaphragm and abdominal muscles, and it acts as a condenser and distributor. The cure of worry, fear, anger and other health-destroying thoughts is effected by electrifying the solar plexus and understandingly using the power of Suggestion.

EDWARD B. WARMAN, A. M.

Bright Prospects Ahead.

MR. WALTER DEVOE, F. I. A. SC.

"There is a natural body and a spiritual body." Paul.

What would it mean to you to believe that you, as a living mind, would continue to live and act in a spiritual world after the death of your physical body?

If you could know, as Sir Oliver Lodge and many other noted scientific men claim to know, that minds live in spiritual realms after death, in spiritual bodies composed of thought substance; would it not be an incentive to you to make the most of your life and character now? Would you not begin now to train for immortal activity? Would not the knowledge of endless life beyond the grave open up glorious vistas of progression through endless time wherein you could overcome every mental limitation and develop every one of your mental powers to the greatest degree of development?

Many claim that they have proof that death does not alter the mental personality, that minds emancipated from the flesh are as poor in all good traits or as rich in beauty and kindliness of character as they were while in the flesh—no more, no less.

The religions of all ages coincide with the universal faith of humanity that there are many grades of mental development in the Schools of life beyond the veil. It will be of great benefit to you if you will take this idea of progressive spiritual evolution as a working theory of life and learn to think and live and act, today, as if you knew it were true. You will find greater joy in doing well what your hands find to do, and hope will unite with faith to brighten the prospect ahead. You will gain great confidence in the inspired words of Paul: God is not mocked—whatsoever a man sows that shall he also reap," and knowing that you have endless time in which to reap all the good deeds that you sow, you will bend every energy to living your best and doing your best for self and others.

The Spiritual Body

By means of soul sight we see that man is composed of a physical body, and a spiritual body that is similar in from and appearance to the physical body but which is composed of mental substance.

This spiritual body is woven of all the thoughts and feelings of the person during his experience in the physical body. It does not live in the three dimensions of space but in a condition of mind superior to space, although it is associated with all the cells of the physical body while the person wears the garb of flesh. This spiritual body is the personality of a man, or his mind-body, and it functions through the physical cells and is the intelligence that exists in and controls all parts of the physical body—in other words it is the organized intelligence of the body. While this spiritual body is often called the soul, I use the word soul to represent that individuality in man which is superior to his personality, and which is the image and likeness of God in him. This mind body is the mental image and likeness of man's thoughts, memories, and experiences.

If you have a clear image of a man as the spiritual form living in and using a physical body, you will readily see that if that man loses an arm by some accident, he still has the spiritual counterpart of the arm, and anyone who has lost an arm, will tell you that he still feels that he has his arm. This is because all feeling is in the spiritual counterpart of the flesh, or the mind body.

Misapprehension and fear of the annihilation of the mind comes from a materialistic thought which identifies the mind with the body, whereas the truth is, the body is the negative pole of the mind, and mind and body exist in two distinct spheres of existence—body in the physical sphere and mind in the mental or spiritual sphere of existence. The spiritual cannot immediately become physical, and the physical substance of space cannot enter the spiritual degrees of life. They are related only by a law of correspondence which is explained in Swedenborg's book on "Love and Wisdom." This law of degrees is not understood by most New Thought students, but it is the basis for a clear understanding of the different degrees of life.

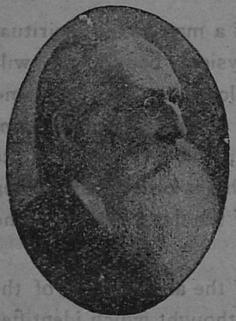
Most metaphysicians imagine that the mind as a form, is nothing. There could be no thought unless mental energy took form and all the thoughts and feelings that a man has generated combine to form the spiritual personality, which is as distinct and perfect a form in the mental atmosphere. Anyone with soul-sight will tell you, that he can see the mind form or spiritual body of a person separate itself to a degree from the physical body during sleep, and that it separates wholly from the body at the time of death. This spiritual form is all the intelligence and memory of the personality.

Remember that there cannot be any force either mental or physical, in the Universe but what that force has form. If there is any such thing as a spiritual force in man, that spiritual force and intelligence is a spiritual form. Spiritual forces and physical forces are related by the law of correspondence that exists between these two separate states of existence.

Dr. Peebles', Ninety-Fourth

Step along The Race-Track that leads to The Century Mark.

One of our esteemed Spiritualists, Mrs J. C. Stuart, having a beautiful and capacious residence, invited a hundred or more of the speakers and workers in the field of Spiritualism to her home to welcome Dr Peebles on the starting off on his 94th pathway towards the century mark. The event was crowned with marked success. The hostess Mrs Stuart provided an excellent repast, after which a most enjoyable time was spent in a program of Music, Recitations and short speeches. Among those present and taking part in the program were Dr Chas. T. Wood, Prof. E Whipple, Dr B. F. Austin, Eliz. Herlow-Goetz, Dr M. A. Janney, Mrs J. R. Francis, Mrs E. G. Smith, May B. Helmer, Miss Churchill, Mrs, Courtney, Mrs Inez Wagner. Mrs Sawyers, Mrs H. C. Vlasek, Mr. Chinberlin, Mrs Lincoln. The address of Dr Peebles was read by his associate Mr Robert Peebles Sudall, who afterwards took over the chairmanship of the meeting.



THE ADDRESS.

Today the twenty-third of March, 1915, wrapped in shadowy memories and meditations, I bid farewell to ninety-three years of storms, mental cyclones, moral struggles, defeats and victories. And yet these mental struggles, lighted with the sunbeams of faith and purpose, inspired me to strenuously continue the climb towards the distant mountain of the ideal. Every shadow demonstrates a causative substance and every night prophesies of a brighter morning. No real pilgrim fingers by the way nor drops his staff in early life.

At high noon on the twenty-third of this month, afire with energy, I start off briskly on a persistent climb for the century mark, and probably beyond that conservative, old-time thought of our ancestors. Why not make the ideal in the flesh, two hundred years instead of one? This is a beautiful planet for mortal residence, with its bright and cheerful homes of millions.

Real life begins at death. With others, I stand philosophically in the center of eternity. Involution and Evolution are the links that bind the universe in oneness. Suns of progress are rising before me; the future is golden and joyful are my yearly footsteps towards the realm of immortality.

According to my mother's bible, I descended into fleshly mortality in 1822; and why the descent? Undoubtedly it was for observations, for diverse experiences, for mastery over the material and other reasons, to attain the wisdom necessary to help others up the steeps of the ages. Help and be helped, is among the great spiritual laws of the universe. Right here I am reminded of the Poet Tennyson's words:-

"I dipt into the future, far as human eyes could see,
Saw the vision of the world and all the wonder that would be;—Saw the heavens fill with commerce,
argosies of magic sails,—Pilots of the purple twilight, dropping down with costly bales."

Whether in my native land or journeying afar in Europe or Asia, I have been astonished at the folly of conservative drug-inspired physicians. Among the wildest statements of physicians was that of Dr Wm Osler of the John's Hopkins University, Baltimore, Md. It was this: "Men above forty years of age are useless"; then he added, "history bears out the fact that the work of the world is done between the ages of twenty-five and forty. It would be of incalculable benefit for men at this period to stop work". And to intensify and make more practical his theory, he quoted these words from the noted Anthony Trollope: Persons between forty and sixty should retire from labor for a year or more's contemplation before a peaceful departure by chloroform."

Ignoring the spirit of egotism, I most graciously state that were Dr Osler in Los Angeles today, I would challenge him for a foot race around a city block, or for the writing of an essay of 2,000 words or more for a magazine, upon any subject except party politics.

In justice to the industrious in this city of 600,000, I beg to state that there are hundreds of persons over four score years toiling diligently in the

varied business marts of life. Personally and proudly, I know several virile and active persons over four score years, toiling continuously, who, if they cannot bind the Pleiades or loosen the bands of Orion, can engage in daily office labors, attend public meetings, vigorously support reform work, cultivate their lovely vineyards, their orange-groves and beautiful gardens Should such men be chloroformed?

There is in this city, half hidden from the frivolous masses, a club of the wise, whose ages range from 85 to nearly 95; these are hale in spirit and vigorously abreast of the times. They have been named: The Twelve Wise Men. Their "hoary heads", using a bible phrase, are worthy of honor, because as persistent leaders, gathering the best thoughts of the age, they crystallized them into those great reformatory principles that have made the world more radiant. Their life work has proven that Science and Religion are twin brothers; and personally speaking, I have never taught men to prepare to die, but to prepare to live-live aright-and death to me is but the changing from the old to the new coat and passing into another room of the heavenly father's mansion.

It should be remembered that man's immortality is sealed from the fact that he is a spark from the eternal fire-a segment from the eternal circle of Being-a finite God on his way up and onward to the celestial heavens.

"The longer I live and the more I see
Of the struggle of souls toward the heights above;
The stronger this truth comes home to me,
That the universe rests on the shoulders of love;
A love so limitless, deep and broad,
That men have renamed it and called it--God."

Considering the world, oriental and occidental, as the great commonwealth of God, I regard every man as my brother, every woman as my sister, whatever the climate or the color of the skin; and towards each human being, I cherish only the emotional feelings of kindness and love.

Beyond the cannon's roar in Europe or Mexico, I hear in the far future, the music of peace on earth and good will among men. Seen from the vision of the highest wisdom, blessed be confusion, misfortune and trials—all lessons that strengthen and uplift the soul to a glorious self-poise and trust that God reigns.

Being asked a while since by a thoughtful youth if I would not like to be "young" again, my prompt reply was. No-a thousand times No! As well ask the acorn-burdened oak if it would like to be a puny sapling again, or the bright-winged butterfly if it would go back to the Chrysalis stage of life again.

Grand is that period of time when the grayed hairs appear and when the curves and furrows are chiseled upon the facial features. They symbolize experiences, studies and wisdom. Candidly I seek no backward voyage across the sea of life. My sails are set for another harbor-another city-that city immortal, whose builder and maker, using the apostolic language, is God.

Sincerely do I admire my lengthened years. I love its aspirations and its persisting resolutions. I revel in its feats of bygone valor; its present industries; its discussions and its unfolding revelations. I rejoice in its many benefactions to my fellowmen, especially to the poor, to the peasant, rather than the prince. I believe in progress, believe that the future will be infinitely superior to the past. And while the snows of many winters are upon my head, a charming springtime of faith and hope is in my heart. Victor Hugo pronounced the white hairs of the aged, "The stainless down that angels dropt upon the storm-beaten heads of life's heroes"

Seen from the optimistic standpoint, this is really a beautiful world, rainbowed with thousand promises. Whirlwinds, earthquakes, volcanos are natures' processes of progress. The wildest winds that howl, purify the air; the rains that rust the grains, revive the grasses. It is the frictioned steel that shines the brightest.

For but a few years preceding these nonogenarian years, my activities have been exceedingly stormy. Often misunderstood, often misrepresented, sometimes in the homes of "false brethren", using Paul's words, frequently walking on thorn-piercing pavements; unjustly criticized, and yet I halted not by the wayside to bemoan the rough pathway, but travelled on and on, heaven-inspired and angel-guarded. I never witnessed a starless night. If clouds intervened above, I knew that the morning sun would herald the dawn of a new day.

Oh! there is a moral grandeur, a glory unspeakable in longevity. It is God's command through nature. As an instance of my unceasing activities, I have, during the past year, been made the President-Founder of the Peebles College of Science and Philosophy. And by the way, this College in all its educational aims will be as progressive as my own life. It will seek to

develop the whole man physically, mentally, morally and spiritually, embracing in its curriculum all those up-to-date systems, sciences and philosophies that the world's conservative colleges and universities at present ignore. The age calls for more such institutions to teach spiritual and psychic sciences, philosophies, drugless healing systems and those higher principles of truth that relate to man's spiritual nature and destiny.

Death, an incident in the economy of nature, instead of being the sunset, is the morning sunrise of eternal life; it is not the place for mourning apparel, nor heart-rending farewells; but of immortal greetings. It is the blessed re-uniting of earth's purest friendships. Though draped with thorns of mystery to the masses, death is really the masked angel of life who opens the gates of pearl that lead into the many-mansioned house of the Father; and where each, when entering within, ascend or descend in accordance to the thoughts and deeds of this mortal life. God's love spans all worlds and no word pictures can express the grandeur and the glory of those immortalized hosts who delight to descend to bless and uplift suffering humanity.

This world is not a "vale of tear" but rather a strenuous training school or a prophetic doorway to an incoming utopia or a prelude to Bulwer Lyttons "Coming Race": wherein Walt Whitman's "Cosmic Consciousness" becoming a practical conviction, will widen and beautiy that royal road which leads up to that suncrowned temple of fame—unfading fame—over the entrance to which is inscribed in letters of light: Happiness is found only in doing good to others.

Having no enemies to punish, I go forth on the equivering wings of faith and good will, the wide world over, bearing in my heart, sentences of sympathy and love-gifts of encouragement and comfort to all.

I see in every human soul a future saint or seer; and I would twine around that soul's neck a wreath of flowers; I would festoon the whole form with rosebuds and lilies and flowering forget-me-nots and I would cheer and brighten every home on earth with the sweet heart music of these words:

In the beauty of the lilies, Christ was born across the sea, With a glory in his bosom that transfigured you and me.

Though not wishing to shirk from work or any duty to be done, I would rather be ninety-four years of age than seventy or eighty-four; and I feel to unite with other nonogenarians in singing,

"One sweetly solemn thought
Comes to me o'er and o'er
I am nearer my father's home to day
Than e'er I've been before".

Each individual should seek to benefit and beautify the world. Each should mentally and morally unfold like the springtime flowers and each should grow old in years gracefully, ripening like the apple and the orange, ready for the harvest.

The aged have a quiet charm of their own, a serene memory of good works done; a calm, rich experience of benevolent offerings, of noble purposes accomplished and of magnificent victories won.

Oh it is grand and glorious to be aged in years and all-all comparable to that sanctity of spirit, devotion to principles and those homes of harmony and hearts of love that tell in tones of tenderness, such as angels use, of God, Heaven and Immortality.

(Specially reported to Self-Culture.)

A Welcome Guest

By K. T. Raval, Kathiawar.

At PP—which is a renowned place for pilgrimage of the Hindoos, I lived for three years. During my stay there, I came to know from my friend the following story which I beg leave to narrate thinking it to be of some interest to the students of Psychology and Clairvoyance.

Some years ago there was a sanskrit Pathshala a school for Vedas and Sanskrit literature at PP--which was conducted by an elderly teacher (Shashtri) well versed in many Hindoo Scriptures (Shastras and Puranas). The teacher was very affectionate towards his students. He taught and treated all his pupils, as if they all were his own sons. Among these there was a student named V—who was a dunce, whose tongue stammered and had a very poor remembrance. This was the instrument upon which the other students played their funs.

This poor student suffered much from them and if he complained to the teacher, he was more harassed the next day.

He washed the dhotties of his teacher, and helped him in many other household works, including preparations of sandhya (morning and evening prayers.)

One day which was a keystone and an opening to his good fortune, he through fear of harassings from his fellow students waked up very early and not knowing the time passed, started for the river to wash

dhotties. The clock was striking three when he reached the river. Now he came to know that he had come very early but decided to return home after finishing the work of washing. The night was clear and lit with full-moon.

When he was washing, a sage (Sanyasi) with nothing but a piece of cloth between his legs tied round the waste (Kopin), was seen standing near him. The boy feared lest the sage would reprove him for washing clothes near the temple of Shiva, which was very near the place where he washed. Now he began to wash it very slowly. The sage went a little farther deep in the river and performed his ablutions. Returning to the tank, he wore a red silken cloth (dhotties), and asked the boy whether he would wash his kopin for him. The boy looked at the sage and was surprised to see him wearing the silken dhotties which he had not seen him bring with him. The boy showed his willingness, to wash his kopin and took it from him. When the boy returned to the sage, the kopin after washing, he asked him gently why he had come so early to the river for washing. The boy told him everything concerning his study, and slow progress in it, his poor grasping power and other difficulties he felt in his study, inspite of his hard labour, not omitting the harassings of his fellow students, which was the chief cause of his coming so early to the river.

The sage gave a gentle slap on his face with a rebuke that a Brahmin boy was expected to know much from Hindoo scriptures while he learnt nothing though so old. Tears treakled from the eyes of the boy. This the sage saw, and knew what was passing in his mind. The sage told the boy that he told a lie when he said he knew nothing, and asked him some questions in sandhya which he now answered very fluently and without any mistake.

The sage then disappeared ordering the boy not to come to the river so early any more.

The boy himself was quite surprised, at his own knowledge of Sandhya which he just repeated so fluently and which he knew very little before. Instead of going home he went to the teacher's and awaited the sunrise. The teacher was awake and was performing morning sandhya, then he came to the school room and found it open and saw his student V—turning pages of the lessons he was given. He watched him for some time during which V—turned the pages one after another, and repeated the verses very fluently, in a very low voice. The teacher now called the boy before him, and asked him why he nearly turned the pages so rapidly grasping nothing from them. The boy told him that he knew all the lessons he was given and if ordered he would repeat them all. He was asked some verses from the pages he just read, for recitation, and the teacher was very much pleased and astonished at his fluency and good accents.

Upon inquiry he told him the whole incident which took place at the riverin the early morning. The teacher at once knew that the sage was no other but Markandeya Rishi whose Ashram or residence was not far from the river, and who it is heard daily comes to bathe in the river and worship the Markandeshwar whose temple is situated on the bank of the river.

This Markandeya Rishi is well known to all the Hindoos as described in Puranas. He has an Ashram or residence in PP—which I myself have visited very often. There is an idol of the Rishi in this place, which now gives the appearance of remains of the flourishing Ashram in forme ages. During his sojourn here it is said, he always comes to the river for worshipping the Shiva. He is always the first to worship this Markandeshwar. If any man would go to this temple for worship at whatever early hour, he would find the idol of shiva already worshipped. But when this early worship is not to be seen it is supposed and believed that the Rishi might have gone somewhere abroad.

This place, at which the student V—had met this kind Rishi, the teacher visited for two or three successive days, in the hope to meet him, but to no purpose. He also visited the Rishi's Ashram very often, but was frustrated.

After this incident of happy and fortunate meeting of V—with the sage, he was the first boy in the school. His studies being finished he went to Cutch and there he established a Sanskrit Pathshala.

He earned much reputation, good wealth and great fame, and was patronized by the ruling king of the country.

Psycho-Occult Talks.

Treatment of the Refractory.—Some patients are more rebellious, preoccupied, unable to give themselves up: they analyze their own feelings, are anxious and say they cannot sleep. I command them to be calm. I speak only of drowsiness, of sleepiness. "That is sufficient," I say, "to gaina result." The suggestion alone may be beneficial, without sleep. "Keep perfectly quiet and do not worry." When a patient is in this frame of mind I do not try to get cateleptiform effects, because being only drowsy yet always awake, always apt to regain full consciousness, he is easily aroused out of this state. Sometimes when satisfied with a doubtful state of somnambulence, and without wishing to prove that the patient really is influenced, I leave him to himself, requiring him to remain in this condition for some time. Some remain under this influence for a long period without being able to say whether they have done so voluntarily or involuntarily. Generally during the second or third seance I succeed, by means of this suggestive education which the patient has had, in inducing a more advanced state of hypnotic influence, which is no longer doubtful but accompained with suggestive catelepsy or even with somnambulism.—(Dr. H. Bernheim.

Suggestion in Healing.—The mode of suggestion should be varied and adapted to the special suggestibility of the subject. A simple word does not always suffice in impressing the idea upon the mind. It is sometimes necessary to reason, to prove, to convince; in some cases, to affirm decidedly; in others, to insinuate gently; for in the condition of sleep, just as in the waking condition, the moral individuality of each subject persists according to his character, his inclinations, his special impressionability, etc. Hypnosis does not run all subjects into a uniform mould, and make pure and simple automatons out of them, moved solely by the will of the hypnotist. It increases the cerebral docility; it makes the automatic activity preponderate over the will. But the latter persists to a certain degree; the subject thinks, reasons, discusses, accepts more readily than in the waking condition, but does not always accept, especially in the light degrees of sleep. In these cases, we must know the patient's character, his particular psychical condition, in order to make an impression upon him.—(Dr. H. Bernheim.)

Suggestions Must Fit.—As no two cases are exactly alike, it follows that the suggestions given must necessarily fit the case, and be given with a view to bring about the mental and physical conditions desired. For instance, in treating a patient who is afflcted with insomnia, suggestions of sleep should be persistently given; and in cases of malnutrition, suggestions of hunger should be made, to stimulate the appetite for food. The operator must bear in mind that the reiteration of the suggestion that will change the condition existing to that desired, is always the right one, and his own intelligence will be the best guarantee as to what that suggestion should be.—(Dr. Herbert A. Parkyn.)

Force of Auto-Suggestion.—We have all heard or used the expression, "Says I to myself". Well, this is exactly what we do when we employ voluntary auto-suggestion. The force of a voluntary suggestion is apparent when we arise in the morning at an hour which impressed on our voluntary mind before going to sleep. This same force may be employed for many other purposes, and when a patient understands what it is, he will use it continually to assist himself. To give a very practical illustration of the force of voluntary auto-suggestion, I frequently ask a new patient to stand erect with his eyes closed and to concentrate the attention for a few moments on the sensation of falling backwards. It is impossible for anyone to do this without immediately beginning to sway backwards. I then point out that the same force which contracted the muscles of the legs and back unconsciously, will also assist in bringing about any bodily condition we desire, provided suggestion is taken often enough.—(Dr. Herbert A. Parkyn.)

Training in Self-Suggestion.—Voluntary auto-suggestion is a most valuable aid to a person of good power of concentration. I am accustomed to teach my patients to treat themselves for minor ailments in this way, or to assist me in more serious conditions, and find that it is a worthy assistant. A friend of mine who is training in the gymnasium, uses auto-suggestion to help him to do new or difficult feats. If he is tired, or has tried several times and failed, he lies down, relaxes, drops into a semi-subjective state, and gives himself the suggestion that the little rest will enable him to gather his energies so that he can do the test easily, which it generally does, sometimes much to the astonishment of the onlookers and himself.—Dr. Jay A. Potter.

Cause of Self-Hypnosis.—In auto hypnosis, the idea of hypnosis is not aroused by another person, but the subject generates the image himself. This can only happen by an act of the will. Just as the will is otherwise able to produce particular thoughts, so it can allow the idea of hypnosis to become so powerful that finally hypnosis is induced; this is, however, rare. Self-hypnosis generally takes place in consequence of some incident by means of which the idea of the hypnosis is produced. This often happens when the subject has been often hypnotized.—DR ALBERT MOLL.

A Page of Beautiful Thoughts.

Do not hurry: have faith.

The sportsman does not say, I will start a hare at the corner of this field, or I will shoot a turkey-buzzard at the foot of that tree.

But he stands indifferent and waits on emergency, and so makes himself master of it.

So do you stand indifferent, and by faith make yourself master of your life.

For all things are possible, yet at any one time and place only one thing is possible.

And all things are good, yet at any one time and place can you extract the good only from that which is before you.

Therefore leave time; do not like a child pull thy flower up by the roots to see if it is growing;

Even though thou be old and near the grave there is plenty of time.

I fancy that the coat which a man wears in singleness of spirit, and ready it need be to give it to some one who is more in want than himself, becomes, for the time, his PROPERTY. It enters into some beautiful and expressive but indescribable relation to himself, and has more grace than the richest drapery.

I fancy that the ground which a man tills and tends with loving care becomes one of his qualities. The young leaves put forth their leaves gratefully to him, and the furrows shoot rich and green, for he blesses them.

Thus, though we may not have got to the bottom of the matter, yet it does appear that true ownership in man, animal, or material wealth, cannot exist without some living and human relationship to the object owned. Without this relation. ownership is a mere form; it may be legal, but it must be dead, and therefore harmful.

The violins of Stradivari were his property, commercially speaking, before he sold them: but, indeed, he put so much of his self into them that they still, in a sense, belong to him—and to no one else—they are vocal with his presence.

And of his great poem, LEAVES OF GRASS, Whitman says, "Who touches this touches a man". He has fairly passed into it, and to such a degree that he and it can never be parted. Types and impressions of the book may be sold, but it remains his splendid property and glorious manifestation to all time.

EDWARD CARPENTER—Selected.

How best to Study Character

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Character-reading is one of the greatest, most important and useful branches of study that anyone can engage in. Consciously or unconsciously every person, in a greater or less degree, is exercising his or her character-reading instinct in every sphere of their activities. Though the study may not always be pursued systematically it must naturally enter largely into every condition of one's life. Character-reading is constantly going on from the time the wee babe first looks intelligently into its mother's or nurse's face, gives its first coo, and smiles approvingly; through all the varied experiences of life, to old age when the effects of life's experiences may culminate in either a whole-souled, loving, counsel-giving, widely sympathetic spirit, interested in all humanity; or in a miserably degraded, unsympathetic, disappointed, selfish, suspicious nature. The life that has been or is being led indelibly leaves its impress on every person's make-up, so that their real personality may be identified, and they may be known by what they actually are and not by what they assume to be,—in a word, every individual's character may be read at any stage of his career with unmistakable and unerring accuracy.

It is impossible for anyone to bring himself in contact with others, however slight the acquaintance, without being favourably or unfavourably impressed regarding their characters.

The majority of people judge the characters of their fellows intuitively or by instinct, that is, they feel impressed with what seems the true character of individuals when first coming into their presence; they

may not be able to give a reason for this, yet it may nevertheless be true; such persons possess the organ of Human Nature or Intuition large, with the practical everyday experience of men and things. Such are not easily deceived, yet, if not scientifically trained this kind of judgment cannot be entirely relied upon. Others again, if they attempt to judge of character at all by system or method they more often employ Physiognomical than Phrenological means. They are certainly the best business people who are the best judges of character.

There is character in everything: by form, shape and colour we perceive and differentiate; hence we must believe in Physiognomy, which reveals character in the face and features, and though people more generally judge the characters of their fellows Physiognomically, this being an easy and ready method, yet Phrenology, as a system of character-reading, is superior to Physiognomy.

One cannot understand a student of human nature ignoring Physiognomy altogether, though a really good Phrenologist has no need to resort to it to assist him in giving correct delineations.

Phrenology is more advanced and philosophical and thus requires greater experience and study to understand and apply it; and although Physiognomy has its value, yet it may be accounted superficial when compared with Phrenology.

It is easier for the novice to read character by the face and features, and is the means most commonly adopted, and for this reason it is generally more easy to convince the public by this method. So much detail may be got at and subtleties of the mind elucidated by the formation of the head as to make people marvel; hence it is frequently remarked after giving a correct detailed phrenological delineation, "Well, that is all right, wonderfully accurate, but surely you do not tell all that from the head alone?". Thus many persons not underetanding Phrenology are apt to be sceptical of the source from which the phrenologist draws his conclusions, assuming that intuition, guess-work, or judging by appearances are employed; but this is not so, though some phrenologists rely upon, and bring Physiognomy largely into their practice.

It is interesting to read and study character from all standpoints: lest Phrenology, however, should be underrated it is well to state that there is no need to adopt physiognomical means when it is convenient to examine the phrenological developments, excepting to take into account the temperaments and quality of organization.

Though useful as far as it goes, I have always looked upon Physiognomy as a second-hand means of determining character, not nearly so comprehensive, extensive, or reliable as Phrenology.

It will be well here briefly to explain the difference between the two systems-Phrenology and Physiognomy. In the first place, the brain is the recognized organ of the mind, or the medium through which the mind manifests its power; according to the size shape, and quality so will intelligence be manifested. The cotninued action of the mind-the organ of which is the brain-leaves its impress on, and determines the formation of the features: yet before any particular characteristic is permanently indicated in the face or physique, the conditions which developed the brain, and must consequently first show in the formation of the head.

The continued action of the mind forms the features, the face is thus the mirror of the mind, and like the face of the clock indicates the interior workings. It will thus be seen that Phrenology and Physiognomy are not antagonistic, but complementary, and the one system may be used as a means of confirming the other. Phrenology, however, gives the first and most permanent indications of the talents, capacities, and dispositions of individuals, and is the more basic, philosophical, prcticaal complete and reliable of the two systems.

Self-Culture Union.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the World.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that no one individual may realize his desire except all the world share it with him.

And every Good Word you send into the world is a silent mighty power, working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Key Thought for Daily Meditation.

:o:

Love Is My Life.
I Recognize it,
I Realize it,
I Express it.